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Abélard the philosopher, educator, and theologian. We would suggest two or three additional chapters on these subjects in a possible future edition.

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FRANCIS AND DOMINIC, AND THE MENDICANT ORDERS. (= "The World's Epoch-Makers.") By J. HERKLESS. New York: Scribner, 1901. Pp. 237. \$1.25.

THE biographical chapters in this volume are preceded by a brief but interesting survey of mediæval ecclesiastical life up to the appearance of the mendicant monks. Only three chapters are devoted to Francis and Dominic, the second half of the book dealing with the salient features in the history of the mendicant orders, with special reference to the Inquisition, scholasticism, and the degradation of the orders. The author emphasizes the influence of the troubadours on the ideals and character of Francis. "His education in the school of the troubadours," he says, "more than the education of the church's school, prepared him for the wandering life of poverty. . . ." It was also because of his fascination for the troubadours that there was even an element of joy in the religion of Francis. Dr. Herkless relieves Dominic of all responsibility for the Inquisition, claiming that the Dominicans, in taking charge of that iniquitous institution, departed radically from the aims of their saint. In this the author is only partially justified. There are several facts, to which no reference is made, which show that, while Dominic was not the creator of the Inquisition, he was guilty of winking at coercive measures. The author's style is commendable for its terseness, simplicity, and clearness. His spirit is eminently judicial and sympathetic. The average reader, for whom the book was prepared, will find it most instructive, trustworthy, and captivating. It is vastly superior to the ordinary popular history.

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AGOBARD VON LYON UND DIE JUDENFRAGE. Von F. WIEGAND. Leipzig: Deichert, 1901. Pp. 32. M. 1.

ANYTHING deserves attention which helps to reveal that clearest of the thinkers of the ninth century, Agobard. His theory of inspiration puts him among the conservatives, for he says the words of Scripture

were formed of the Holy Spirit in the very mouths of the writers. For his time, on the other hand, he was most free when he declared the magicians frauds who professed to be able to create storms. No wonder Dr. White, in his *Warfare of Religion and Science*, lingers with pleasure over his name! For his attitude toward the Jews, five of his writings are extant. Wiegand, with his usual thoroughness, shows what it was, as the Jewish historian Graetz also had done. The synods of Burgundy—Orleans, Clermont, Macon—in the fifth and sixth centuries had forbidden marriage between Christians and Jews and the possession of Christian slaves by Jews. But times had changed. The Jews were the leading merchants of Lyons and the leading dealers in slaves. Louis the Pious was yielding, sanctioned the construction of synagogues, transferred the market from Saturday to Sunday, and even gave letters to certain rich Jews protecting them against the Christian propaganda and against the enforcement of the old canons that a slave, on being baptized, had the right to claim his freedom upon payment of twenty solidi. Agobard boldly defended the church law, declared that slaves belonged primarily to God, that no one had the right to check the missionary carrying to them the message of God, and that the church and Judaism were as far apart as Gerizim and Ebal. In his *De insolentia Judaeorum* he made a personal appeal to the king to enforce the canons, but in vain. Agobard's anti-Semitism, however, struck out the path which the policy of the church pursued in the later Middle Ages.

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DIE AVIGNONESISCHE OBEDIENZ DER MENDIKANTEN-ORDEN ; sowie der Orden der Mercedarier und Trinitarier zur Zeit des grossen Schismas. Beleuchtet durch die von Clemens VII. und Benedikt XIII. an dieselben gerichteten Schreiben. Von KONRAD EUBEL. Paderborn : Schöningh, 1900. Pp. xx + 232. M. 9.

THIS is the second part of the first volume of the *Quellen und Forschungen aus dem Gebiete der Geschichte*, published by the "Görres-Gesellschaft" in connection with their historical institute in Rome. The author is well known as the editor of the *Bullarium Franciscanum*, which he supplements by the present publication. It is known that during the great schism both popes and antipopes generally found honest and loyal supporters among the secular and regular clergy.